

INDEX TO VOL. XLVII.

ALE

ALEXANDER, Archbishop (Armagh), *The Leading Ideas of the Gospels*, 509

Amram, Mr. D. Werner, *The Jewish Law of Divorce*, 262

Archbishops, the two, on recent controversies (the Archbishop of Canterbury's *Charge delivered at his First Visitation*, and the Archbishop of York's Pastoral Letter on *The Present Distress*), 476 sqq.: the Archbishop of Canterbury here speaks as Primate of All England, 477; his personal judgment on the value of the Prayer Book, *ib.*; on other points he explains, as official Head of the Church, the different forms of teaching which he believes to be lawful in the Church of England, *ib.*; his statement of two opposing opinions on the doctrine of the Eucharist: the Zwinglian (which is not that of the Church of England), and that of those who believe that 'the Sacrament conveys to the receivers a special mysterious gift' (to which the Church of England is committed), 478; another division of opinion: (a) that 'the Real Presence is attached to the Elements from the moment of their consecration,' and (b) that 'the Real Presence is bestowed in the reception, and not before,' 478 sq.; criticism of the statement that both views, (a) and (b), are lawful in the Church, 479; the Archbishop of York's opinion, *ib.*; Dr. Temple's view of 'the Lutheran doctrine commonly called Consubstantiation,' 481; his statements on 'the proper objects of worship and

ARC

prayers for the dead,' *ib.*; Dr. Maclagan's statement on the same subject, 482; opinions of both Archbishops on 'the practice of Confession,' 482 sq.; criticism of some points, 484; Dr. Temple's treatment of 'uniformity in ceremonial,' *ib.*; Dr. Maclagan on the same subject, 485; on external marks of adoration of the sacred Elements, 486; the subject of the use of hymns, *ib.*; both Archbishops condemn the ceremonial use of incense, *ib.*; criticism of Dr. Maclagan's statement that 'the use of incense in any form was certainly unknown in the primitive Church,' 487; the Archbishops' treatment of the reservation of the Blessed Sacrament, *ib.*; the use of 'additional services,' 488; Dr. Temple on 'the power of the bishops'; 'coercive jurisdiction,' and the episcopal veto, 489; the Archbishop of York on the obligation of 'priests and deacons to say daily the Morning and Evening Prayer,' 490; the observance of Holy Days and Seasons of the Christian year, 491; answer to the objection 'If all this which the Archbishops have stated is true, the Church of England is only a compromise,' &c., 492; the real meaning of the Church's toleration of divergencies, *ib.*; the advance in doctrinal belief in recent times calls for thankfulness and congratulation, 493; appeal of the Archbishop of York to the spirit of self-sacrifice which may be shown in the obedience of the clergy to constituted authority, 494; the force of such an

ARN

appeal may be diminished if a minority of the bishops continue to act and speak in the future as they have done in the past, 494; the time is full of anxiety, but also of hope, 495

Arnold, Thomas and Matthew, and their Influence on English Education (by Sir Joshua Fitch, in the 'Great Educators' Series), 466 *sqq.*: points of contact and resemblances, but great differences, in the temperaments and characters of father and son, 466; estimate of Sir J. Fitch's work, 466; Thomas Arnold's reformation of the spirit of our public school system through his position at Rugby, 467; good effects of early training of boys in responsibility, 467 *sq.*; the social organization of Arnold's school, 468; basis of his educational system, *ib.*; how he utilized the various class lessons for his object, 469; Arnold's share in the religious controversies of his time, 470; his Church principles, *ib.*; the career of his son, Matthew: his early education, 471; how his circumstances acted on the development of his genius, *ib.*; like his father, he tried to educate his generation, *ib.*; work as Inspector of Schools, 472; his literary work: on religion his teaching was in the name of a God whom he knew only as 'a stream of tendency, not ourselves, that makes for righteousness,' 472 *sq.*; exaggerations of his gibes on the vulgarity of English taste, 473; his share in the credit of raising the popular taste, *ib.*; *Friendship's Garland*, *ib.*; his catchwords: 'Philistines,' 'Barbarians,' 'sweetness and light,' *ib.*; Matthew Arnold's supreme canons of criticism, 474; his poetry: it excels that of his chief contemporaries in intellectuality, 475; both father and son left their marks on the England of their day, 476

COP

BAYLISS, Sir Wyke, *Rex Regum*, 524

Beeby, Rev. C. E., *Creed and Life*, 257; *Reply to the Attack of Earl Beauchamp*, 532; his bishop's duty with regard to him, 533

Bigg, Rev. Dr., *The Imitation of Christ*, 265

Blass, Professor Friedrich, *Philology of the Gospels*, 243

CAMPBELL, Rev. D., *Hymns and Hymn Makers*, 522

Chaucer, Geoffrey, *The Works of* (Globe Edition: ed. A. W. Pollard, &c.), 530

Church Reform, 219 *sqq.*: the cry for Disestablishment replaced by that for Church Reform, 219; reasons for this change of attitude, 220; the *Essays in Aid of the Reform of the Church* (edited by Canon Gore): their main line of argument, 221; their plan, and general character, 222; the essays of Mr. Rackham and Lord Balfour, 223; Mr. Justice Phillimore, Mr. Sturge, 224; Canon Gore, Canon Scott Holland, 225; Mr. Lyttelton, Mr. Torr, 226; Mr. De Winton, the Dean of Norwich, Dr. Fry (headmaster of Berkhamstead), 227; two main purposes in the demand for Church Reform: Canon Gore's catalogue of abuses to be removed, 226; Mr. Sturge's list of *reformatanda*, 230; criticism of the Appeal of the Church Reform League, 230 *sq.*; the proposed reform of the Convocations, 231; the formation of Houses of Laymen upon a representative base, and with legal powers, 232; objections to the scheme, 233; important points omitted from it, 236; reforms suggested as alternatives, 237

Clayton, Rev. H. E., *The Spiritual Needs of Oxford*, 514

Coptic Gospels, the (Mr. Horner's *The Coptic Version of the New Testament in the Northern Dialect*), 38 *sqq.*: the 'Coptic' language, 38; comparison of the

CRI

three dialects, 36; slow progress of Christianity in Egypt: Roman persecutions, 40; new era: St. Pachomius, 41; probable date of the Coptic translation of the Bible, *ib.*; source of the Sahidic version, 42; some remarkable interpolations in it, *ib.*; character of the Bohairic version, 43; the Middle Egyptian version, *ib.*; the Clarendon Press edition of the Bohairic version: admirable work of the editor ('G. H.'), 44; some criticisms: mistranslation of Coptic roots which have each various meanings, 45; disastrous consequences of always translating a word in the same manner, 47; abuse of italicised words, 48; objection to the treatment of the tenses of the Coptic verb, 49; general appreciation of the translator's work, 49 *sq.*

Crisis, The present, in the Church of England, 1 *sqq.*; the aims of Mr. Kensit's party, 2; character of the newspaper correspondence on the subject, 3; Bishops of Southwell and Gibraltar on Confession, 3 *sqq.*; the 'pronouncement' of the Lambeth Conference of 1878, 4; Dr. Pusey's rejoinder, 5; position of the Church of England stated by the Rev. H. E. Hall, 6; Canon Gore's view on the practice of Confession, 7; Canon Newbolt on the Church's use of the term 'Absolution,' 8 *n.*; the teaching of our Lord ignored by the objectors to Confession, 9; distinction between 'Confession' and 'Direction,' 10; the opinions of the Bishop of Southwell criticized, *ib.*; its alleged 'moral dangers,' 11; the anxiety caused by the Protestant war against doctrines and practices which have great authority in the Church, 12; need of a secure basis for the future: consolidation and order desiderated, 13; the wondrous growth of Catholic doctrine and ceremonial in the last sixty years, 14; an undeni-

DAL

able chaos in the conduct of the services of the Church, 15; examples of the treatment of the service of Morning Prayer, *ib.*; the Holy Sacrifice should hold the chief place in our worship, 16; extraordinary irregularities, 17; examples of 'tinkering,' 19; Bishop of Hereford's opinion of 'ritualistic enthusiasts and anarchists,' 20; the obligation of daily saying the Morning and Evening Prayer, 21; meaning of 'a reasonable hindrance,' 22 *sqq.*; the liberty allowed of using services other than those in the Prayer Book, 24; Sir W. Harcourt's argument from this, and Lord Stanmore's reply, 25; Bishop of Winchester's opinion, 26; limitations of the 'jus liturgicum' of the bishops, 27; the Church must keep pace with the demands of the age, but with care and deliberation, 29; a rigid uniformity deprecated, 29 *sq.*; examples of unnecessary use of 'additional collects' and 'additional services,' 30; remedy suggested, 31; neglect of the rubrics of the Catechism, 32; grave present responsibilities of the Bishops: 'regulated local option' repudiated, 33; 'loyal conformity' the present need of the Church, 35; interference of Parliament deprecated, 36; forebodings as to the action of the Bishops, 36 *sq.*

DALE, Dr., of Birmingham (the *Life* by his Son), 354 *sqq.*: excellences of the work, 354; its method, 355; sketch of Dr. Dale's life: how he gained the high position of respect in which he is held by Birmingham, 357; appreciation of the views of those from whom he differed, *ib.*; relations with distinguished Churchmen, 357 *sq.*; appreciation of Pusey and the Tractarian Movement, 358 *sq.*; his entire acceptance of the principles of Congregationalism, 359; relation to

DAV

Sacramental truth, 360; his lectures on the Atonement, 361; views on pastoral visitation, *ib.*; his political and municipal activity, and educational policy, 362; his dogmatic teaching, 363; his answer to the question, 'For whom does the word "God" stand?' 364

Davies, Rev. J. Ll., *Spiritual Apprehension* (Sermons and Papers), 521

Deaconesses, the early history and modern revival of, 302 *sqq.*: the changes in meaning of the word 'deaconess,' 302; works on the ancient office, 303; Deaconess Cecilia Robinson's *The Ministry of Deaconesses*, 304; in the New Testament women-deacons are recorded, 305; Deaconess and Widow not synonymous; the status of widows, 306; they were sometimes grouped with consecrated virgins, 307; early history of the office of deaconess: no evidence of its existence in the West for first four centuries, 308; traces of it in Egypt in third century, 309; in the East: the *ministra* of Pliny (*Ep.* xcvi.) were deaconesses, 311; evidence from the *Didascalia*: status and work of the deaconess, especially in the administration of Baptism to women, 311 *sq.*; the *Apostolic Constitutions*, 312; she is here in *minor* orders, 313; many deaconesses mentioned by name, 314; they gradually became 'ruling women,' displacing the *presbyterides*, 315; later, 'deaconess' became a synonym for 'abbess,' 316; their 'ordination' gradually ceased, *ib.*; Synod at Nîmes (A.D. 394) repudiated the ordination of deaconesses, 317; the practice of their ordination yet crept into Gaul, though frequently forbidden by canons of Councils, 318; deaconesses in Italy: statement of Cassiodorus, 320; ninth and tenth century references to the office as a thing of the past, 321; references to

EAR

deaconesses at Rome, and in other cities of Italy, 322 *sq.*; confusion, again, of 'deaconess' with 'nun,' and especially 'abbess': Abaillard's account of the office, 324; the final stage: the blessings of a nun and the ordination of a deaconess merged into one idea, 326; in modern times: the deaconesses of the *Unitas Fratrum* and their descendants the Moravian Brethren, 327; other sectarians of the Reformation period: the Mennonites, the English Puritans, 328; the Independents, 329; the Quakers, and the later Non-jurors, 330; Dr. Fleidner and the Kaiserwerth institution, 331; differentiation of the Protestant 'deaconesses': Elizabeth Fry's institution in Devonshire Square, 333; the origin and development of the 'Mildmay Missions,' 333 *sq.*; the growth of English episcopal sanction and supervision of these institutions, 334; the 'Suggested Rules' of 1871, and the 'Resolutions' (1891) of the Convocation of Canterbury, 335; the approval of the institution in Lambeth Conference of 1897, 336; the position of the modern deaconess not that of a new Order, 337; examples of forms of admission to the office, 338; her tenure of the office, 339; an anomalous position, 340; no right to the title of 'Sister,' 341; amendments suggested, *ib.*

Driver, Rev. S. R., D.D., *The Parallel Psalter*: being the Prayer Book Version of the Psalms and a New Version arranged on opposite pages, 498

EARLY Christianity, The History of (Mr. Leighton Pullan's work), 89 *sqq.*: Mr. Pullan's object and method, 89 *sq.*; treatment of opponents like Harnack and Renan, 91; condition of the world at the time of our Lord's birth, *ib.*; Jewish ideas concerning the Messiah, 92; the start of

GAR

the City of God on its career: Acts of the Apostles, 93; writings and teaching of St. Paul, 94; St. John and the Church of Asia, 95; the Paschal festival, its date and object, *ib.*; Roman policy against the Christians, 96; literature of the immediate successors of the Apostles, 97; summary of their teaching, *ib.*; Rome and St. Peter, 98; different modes of conducting Christian apologies, 99; the Virgin birth of our Lord formed part of the earliest Christian belief, 100; Gnosticism, 101; position of the four Gospels in the second century, 103; the question of Holy Orders, 104; chief matters of Christian worship, 105; Justin Martyr's description of the celebration of the Eucharist, 106

GARDNER, Professor E. A., *A Handbook of Greek Sculpture*, 267

Gay, Monseigneur Charles (Bishop of Anthédon), *The Religious Life and the Vows* (trans. O. S. B.), 529

Gee, Rev. H., *The Elizabethan Clergy and the Settlement of Religion*, 537

Gesenius' *Hebrew Grammar*, as edited and enlarged by Professor E. Kautsch (translated by the late Rev. G. W. Collins, revised &c. by A. E. Cowley), 501

Goulburn, (the late) Dean, *The Lord's Prayer*, 510

Guyon, Madame, *Autobiography of* (trans. Mr. T. T. Allen), 180 *sqq.*: an illustration of morbid spiritual pathology, 181; Mr. Allen's preface criticized, 181 *sq.*; Madame Guyon's conception of man as composed only of soul and body, 182; her birth, delicate health, and joyless childhood, 183 *sq.*; a strange precocity in religious aspiration, with relapses into worldliness, 185; her estimate of the grace of prayer given her, 186; her marriage, *ib.*; her husband and his uncongenial home, 187; her sudden realization of 'The Kingdom of God is within

HUG

you,' 187 *sq.*; her passion for suffering, 189; exceptional ability in business matters, 190; earthly trials, 191; a painful stage of spiritual experience, 192; complete self-renunciation, 193; 'a road of death and of faith,' 193 *sq.*; her relations with Father La Combe, 195; her domestic life and charity, 196; leaves France to work for the New Catholics at Geneva: her troubles thereafter, 197; her conception of the Nirvana of the soul, 197 *sq.*; the state of spiritual maternity, 198; Fénelon and Bossuet's opposite opinions about Madame Guyon, 199; illustrations of her central thought, 200 *sq.*

HEADLAM, Mr. Cecil, *Prayers of the Saints*, 242

Helbeck of Bannisdale (Mrs. Humphry Ward's work), 135 *sqq.*: character of the work, 135; the story, 136; descriptions of natural scenery, 137; causes of the painful impression the book leaves upon the mind: indefinite treatment of religious questions, 138; the character of Stephen Fountain, 140; his daughter (the heroine), a 'little pagan creature,' 141; Mrs. Ward's description of the process and outcome of the Roman Catholic system in England, 142; Helbeck's character, 143; a specimen of Roman Catholic teaching of children, 144; Helbeck's sister, 145; the priests in the book, 146; a Jesuit in embryo, 147; the female devotees, *ib.*; representatives of the Anglican Church, 148; a slight glance at Methodism, 149; Dr. Friedland, 149 *sq.*

Hobhouse, Rev. W., *The Spiritual Standard, and other Sermons*, 541

Hort, Rev. Dr., *Cambridge and other Sermons*, 540

How, Mr. F. D., *Bishop Walsham How*, 511

Hugh, St., of Lincoln (translated, &c., by Herbert Thurston, S. J.), 526

HUN

Hunt, Rev. G. Wingfield, *The Catholic Gospel: a Series of Plain Sermons*, 542

IMMORTALITY, *The Hope of*, (by Dr. Welldon, now Bishop of Calcutta), 202 *sqq.*: aim of the work, 202; value of the belief in immortality, 203; the highest type of sanctity cannot exist without it, 204; how far its practical value is a sound argument in defence of the truth of the belief, 205; definition of immortality, 206; theory of 'conditional immortality' rejected, 206 *sq.*; the resurrection of the body, 207; the foundations of this belief, 209; the argument for immortality 'from the constitution of the universe,' 210; the question of the immortality of the lower animals: views of Bishop Butler and Dr. Newman, 211; Dr. Welldon's opinion, 211 *sqq.*; punishment and reward in the future life, 215; prayer by the departed for the living, and by the living for the departed, 216; some criticisms on the work, 217; the Christian amplification of the belief in immortality, 218

Invocation of Saints, 273 *sqq.*: recent condemnation of the practice, 274; definition of the phrase, *ib.*; difference of 'comprecation' and 'invocation,' 275; the continuous Christian belief that the departed are in a state of consciousness, *ib.*; evidence from the early Church: Liturgy of St. James, 276; St. Cyril of Jerusalem, Origen, 277; St. Gregory of Nazianzus, 278; St. Basil, St. Gregory of Nyssa, St. Chrysostom, 280; St. Ephraem the Syrian, St. Ambrose, 281; St. Augustine, St. Jerome, 282; an objection met, *ib.*; how the saints have knowledge of such supplications, 283; the limitations of the practice, 284 *sq.*; who may be invoked? 286; practice of the Eastern Church, 287; two authoritative statements: the Council

KEN

of Trent, 288; the *Longer Catechism of the Russian Church*, 289; English Church statements on the invocation of saints: in the 'Ten Articles' of 1536, 289; in the 'Bishops' Book' (1537), 290; in the 'King's Book' (1543), 291; saints invoked in the Litany in 1544, *ib.*; these invocations omitted in later revisions, 292; meaning of the condemnation in the present Article, 292 *sqq.*; and of the words 'Romish doctrine' in it, 294; the three things thus done: removal of all invocations of saints from service books, 295 *sq.*; condemnation of custom of seeking from saints gifts which can be bestowed only by God, 296; the limited form of invocation which asks the saints for the help of their prayers left an open question, 297; an objection founded on the prohibition of dealing with the dead in the Old Testament, 297 *sq.*; the Church's action in this matter in accordance with Catholic theology and practice, 299; rash statements and sweeping condemnations on this question to be equally avoided, 300 *sq.*

Irish Liber Hymnorum, The (ed. J. H. Bernard and R. Atkinson), 250

JEAFRESON, Rev. H. H., *The Holy Eucharist* (Sermons), 267

KEBLE, Rev. John, *The Christian Year* (ed. Rev. W. Lock), 265

Kenotic Theory, The (work by Dr. Hall, of Chicago), 342 *sqq.*: 'kenoticism' contrary to Holy Scripture, 342; many degrees of error embraced, 343; contradicts historical Christian beliefs, 343 *sqq.*; Canon Gore's objection to the 'juxtaposition of the consciousnesses in our Lord,' 344; doctrine of St. Leo and the Fathers, 345; destructive effect of 'kenotic' theories on the

KNO

Atonement and the ethical value of our Lord's life, 346; the truth of the divine immutability, 348; Dr. Hall's interpretation of *ἐαυτὸν ἐκένωσε*, 349; kindred interpretations of Bishop Pearson, Dr. Bright, and the Bishop of Oxford, 350; the 'kenotic' interpretation inconsistent with the context of the words, 352; Dr. Hall's summary of his 'reasons for rejecting the kenotic theory,'

353
Knowles, A. C., *Turning Points*, 266
Knox-Little, Rev. W. J., *The Perfect Life* (Sermons), 541

LANG, Mr. Andrew, *The Making of Religion*, 244

MAHAFFY, Professor, *A Survey of Greek Civilization*, 270
Marty, Rev. H. J., *For Christ and the Truth*, 544

McCormick, Rev. Canon, *What is Sin?* (Sermons preached before the University of Oxford), 266

NEWBOLT, Rev. Canon, *Priestly Ideals*, 253

PARADISO, Studies on the (Mr. E. G. Gardner's *Dante's Ten Heavens*, and Mr. Haselfoot's *Chiosa Dantesca*), 151 sqq.: the intellectual framework on which Dante's Ten Heavens are constructed, 154; the Scholastic method of reconciling philosophy and religion, 155; difficulty arising from the cosmogony of the Schools, 156; the Neoplatonist conception of *Causæ primæ*, and the emanation of the first *anima nobilis*, 157; Scholastic philosophy substitutes Creation for Emanation, 158; the creation of natural objects and the *virtù* which informs them, 159; the Stellar Firmament, the seven planetary spheres, and the Primum Mobile: through these the divine *virtù* reaches the earth, 160; the *ψυχή* extended by Dante to the vegetable world,

PEN

161; Dante's cosmology, 162; the nine Angelic Orders of the Schoolmen, 163; criticism of Mr. Gardner's division of the ten heavens, 164; his paraphrase of *Par. xiii. 52 sq.*, and of the end of the seventh canto, 166 sq.: fanciful interpretations, 168; allegorical significance of Dante's temporary blindness, 170.—Mr. Haselfoot's *Chiosa Dantesca* (on *Par. xiii. 52-87*): Dante's tenets on 'immediate' and 'mediate' creation, 173; *résumé* of the poet's argument, 174; the creation of the angels, 175; basis of Mr. Haselfoot's exegesis, 177; other interpretations, *ib.*; those of Scartazzini and Mr. Haselfoot rejected, 178 sq.; what is believed to be the right interpretation submitted, 179

Paulicians, Mr. F. C. Conybeare and the (his edition of *The Key of Truth*), 365 sqq.: Mr. Conybeare's theory: 'Unitarians are a survival of the old Adoptionist Church,' 366; doubtful statements and contradictions, 367; his attempt to show that Adoptionism was the primitive Armenian faith, 368; arguments from doctrine in fourth and fifth centuries, 369; St. Basil, 370; the Armenian Smbat's followers (A.D. 719) called 'Paulicians,' 372; doctrines of the *Key of Truth*, 373; Paulicians' use of New Testament, *ib.*; their Christology (Adoptionism), 374; treatment of baptism, fasting, and the Eucharist, 375; denial of the Atonement, 376; celebration of the birth and baptism of Christ, 377; observance of the Paschal festival, and the Agape, 379; Mr. Conybeare's views on Adoptionism in the Apostolic age, 381; in the second century (a) Palestine, 383; the *Didaché*, 384; (b) Asia Minor, 385; (c) Rome, 387; the doctrine in *The Shepherd* of Hermas, 389 sqq.
Pentateuch, The Criticism of the, 50 sqq.: good effects of Dr.

PEN

Baxter's reply to Wellhausen, 50; his work carried on by Professor Green of Princetown: attack on the literary stronghold of the critics, 51; origin of his work on *The Unity of the Book of Genesis*, 52; its object, 53; its main argument: against the theory of a *Grundschrift* with supplements and the Documentary hypothesis of Hupfeld, 54; Dr. Green's method, 55; the medley offered us by the critics as their Pentateuchal scheme, 56; its unstable foundation: no proof that E, J, D or P ever existed, 57; Dr. Green's second work, *The Higher Criticism of the Pentateuch*, 58; the evidence for the Mosaic authorship, *ib.*; arguments from: the traditional belief of the Jews, 59; exemplified in the New Testament, 60; testimony of historical books of the Old Testament, 61; what the Pentateuch itself says as to its authorship: the Book of the Covenant, the Ritual Law, the Deuteronomic, 63; the history: the victory over Amalek, 64; the stations of Israel during the wanderings, 65; rejection by the critics of passages which negative their theory, 66; Dr. Green's argument from the language of the laws, 67; the Pentateuch alluded to and its existence implied in the subsequent books, 69; argument from the theological development of Israel, 70; Wellhausen's arguments: the Evolution theory, 72; the Israelites could not have produced such a work as the Pentateuch, 73; but the evolution considered had already taken place, 75; the life of Moses in Egypt and in Midian, 76; what follows from the assumption that he wrote the book of Genesis there, 76 *sq.*; his expurgated rendering of the polytheistic stories of Creation, of Paradise, and of the Flood; Wellhausen's theory of the evolution of religion, 79; Dr. Green's refutation of the

REE

alleged composite character of the Pentateuch, 80; the supposed agreement of the critics as to the lines of the division, 81; pitfalls which beset the critics, *ib.*; the rôle of the Redactor, 83; the alleged inconsistencies and contradictions in the Pentateuch, 84; Dr. Green's partition of a parable after the manner of the critics, 86

Phillimore, Miss C. M., *Dante at Ravenna: a Study*, 517

Pigou, Dean (Bristol), *Phases of my Life*, 515

Polychrome Bible, *The*: Part III. *The Book of Leviticus* (ed. Paul Haupt &c.), 238

RAMSAY, Prof., *Was Christ born at Bethlehem?* 502
 Reeve, Henry, *Memoirs of the Life and Correspondence of* (by Mr. J. K. Laughton), 406 *sqq.*; Mr. Laughton's definition of his aims, 407; exaggeration of Reeve's influence in politics and literature, 408; another defect: the work does not portray its hero, 406; the 'origins' of Henry Reeve: equipment for the battle of life, 410; distinguished friends of his youth, 410 *sq.*; Privy Council clerkship, 411; close connexion with Tocqueville and Guizot, 412; political mission to France, 413; his knowledge of France, *ib.*; Guizot and the Spanish marriages, 414; the revolutionary movement of 1848, 415; Reeve's connexion with the *Times*, 416; Lord Clarendon's objection to that paper's attacks on Louis Napoleon, 416 *sq.*; Reeve's views on the responsibility of journalists, 417; Guizot's sketch of the character of Napoleon III., 418; Reeve the exponent of Lord Clarendon's political views, 419; editor of *Edinburgh Review*: estimate of his alleged 'vast influence' over the literature of his time, 419; his 'Church politics', 420; noteworthy *obiter dicta* of Guizot in the work, 421

REG

sq.; Reeve's opinion of Gladstone, 422; Lord Derby's *mot* on Earl Russell, 423; Circourt's estimate of Prince Bismarck, *ib.*; general appreciation of Reeve, 424
Regulations, The, of 1860 regarding the use of Government Churches for Presbyterian Worship, and the Revised Regulations of 1898 by which their use was extended to Wesleyans (Official Document), 495; breach of trust of the Government of India, 498

Rendall, Mr. G. H., *Marcus Aurelius Antoninus to Himself*, 271

Rickaby, Rev. J., *Notes on St. Paul: Corinthians, Galatians, Romans*, 240

SACERDOTALISM, 424 *sqq.*: test question as to the meaning of the word 'sacerdotalism,' 425; criticism of Mr. Harris's *The Claims of the Priesthood considered*: it ignores important Scriptural evidence, 426; especially that contained in Luke xii. 42, 428; exegesis of the passage, *ib.*; appreciation of Mr. Lepine's *The Ministers of Jesus Christ*, 428; treatment of the subject in Dr. Bright's *Some Aspects of Primitive Church Life*, 431; summary of the argument by which he proves that Christ did institute a ministry, 432; the position of the primitive laity, 433; the application of Sacramental principles in the early Church, 434

Saintsbury, Mr. G., *A History of Nineteenth-Century Literature* (1780-1895), 533

Secondary Education, 392 *sqq.*; objects of the Secondary Education Bill promoted by the Head Masters' Conference and other bodies, 393; present provision for Secondary Education, 394; the Government's proposed 'Board of Education' Bill, and 'Teachers' Registration Bill, 396 *sq.*; details and criticism of the Head Masters' proposed

THO

Bill, 399; the religious question, 401; the liberty of conscience provided for by the recent Vaccination Act must be extended to our system of elementary education, 402; a definition of Secondary Education desiderated before the schools can be supplied, 403; treatment of schools conducted for private profit, 404; the proposed Teachers' Registration Council, 405

Selborne, Earl of, *Letters to his Son on Religion*, 248

Serious Call, A (Canon Overton's edition of William Law's work), 453 *sqq.*: intrinsic value of the work, 454; its influence upon John and Charles Wesley, *ib.*; on Whitefield, Venn, and Thomas Scott, 455; Dr. Johnson's opinion of it, *ib.*; Gibbon's testimony, *ib.*; Law's letters against Hoadly, *ib.*; the *Serious Call* esteemed by Keble, 456; valued by Newman, *ib.*; by Hurrell Froude and Charles Longuet Higgins, *ib.*; answer to objections brought against the book, 457 *sq.*; analysis of its materials, 458; force and pungency of Law's humour, 459; examples of his portraiture, 460; some specimens of his apophthegms, 460 *sq.*; account of the 'Series' in which this edition is published ('The English Theological Library'), 461 *sq.*; features of the best English theology, 462; value of Canon Overton's Notes to the *Serious Call*, 463; some omissions and errors of the editor, 464; the Gospel basis of Law's work, *ib.*

Soames, Mr. W. H. K., *The Priesthood of the New Covenant*, 246

Somerville, Rev. D., *St. Paul's Conception of Christ*, 507

Sursum Corda (arranged by W. H. Frere and A. L. Illingworth), 508

TARBELL, Mr. F. B., *A History of Greek Art*, 269

Thomas of Canterbury, St., 435 *sqq.*: the unparalleled reputation, in life and after death, of Thomas

TOM

- Becket : number of churches dedicated to him, 436; Erasmus's description of his shrine, 437; his memory was one of the foundations of English literature : the *Canterbury Tales*, 438; parentage and early life, 439; chancellor of Henry II. : personal relations with the king, 439 sq.; his life, external and internal, 440; made archbishop : contest with Henry, 441; its cause, 442; Becket in exile : reconciliation with Henry, triumphant return, 443; his murder, 444; Dr. Abbott's work on the relation of the Becket history to the criticism of the Gospels, 446; summary of his arguments, 447; similarity of the Gospel miracles and those attributed to Becket, 448; the documents recording the death and miracles of Becket, 449; the credibility of these miracles, 450; the character of St. Thomas, 452
- Tomkins, Rev. H. G., *Abraham and his Age*, 509

- WENLEY, Prof., *The Preparation for Christianity in the Ancient World*, 505
- Wheeler, Rev. W. C., *Sermons and Addresses*, 544
- White, F. O., *Lives of the Elizabethan Bishops of the Anglican Church*, 538
- Wilkinson, Rev. J. H., *Four Lectures on the Early History of the Gospels*, 255
- Wilmot-Buxton, Rev. H. J., *The Tree of Life*, 543
- Winterbotham, Rev. Raynor, *The Kingdom of Heaven, here and hereafter*, 545
- Wiseman, Cardinal, Ward's Life of, 107 sqq. : Wiseman's early years, 108; in Rome: his studies of the early Christian Church, 109;

WOR

- achievements in Oriental literature: *Hora Syriaca*, 110; years of 'desolation,' and their effects, 111; his influence on the contemporary revival of the Roman Church, 112; visited, in Rome, by Newman and Hurrell Froude, 113; Wiseman in England: the *Dublin Review*, 114; his interest in the Oxford Movement, *ib.*; embarrassment caused by the 'old Catholic' feeling of the English Papists, 115; made Bishop, and President of Oscott College, *ib.*; his sketch of the theory of development in the Church, 117; article on St. Augustine and the Donatists, *ib.*; his argument criticized, 118; letter to Newman on worship of the Saints and of the Virgin, 119; struggles amid which Wiseman's policy was carried out, 120; accession to the Roman Church of Newman and others, 121; meeting of Newman and Wiseman, and their after relations, 122; Wiseman's work in the London district, 123; made Cardinal, *ib.*; re-establishment of the Hierarchy: 'Papal Aggression' panic, 124; aggravated by the tone of the Cardinal's pastoral, 126; result of his Appeal to the English people, 127; difficulties of his work of organization, *ib.*; services of the new converts, 128; Wiseman's difficulties with religious orders in connexion with the service of the poor, 129; co-operation of Manning, 130; dispute with Archbishop Errington, 131; Manning vindicated from Mr. Purcell's charges, 132; letter of Manning's on the dispute, 133; Wiseman's last years and death, 134
- Wordsworth, Miss E., *Thoughts on the Lord's Prayer*, 264

litera-
years
effects,
e con-
Roman
Rome,
roude,
d: the
interest
nt, *ib.*;
by the
of the
made
Oscott
of the
in the
on St.
sts, *ib.*;
, 118;
rship of
n, 119;
seman's
, 120;
Church
, 121;
Wise-
lations,
in the
made
shment
al Ag-
ravated
rdinal's
Appeal
; diffi-
ganiza-
he new
's diffi-
rders in
ce of the
of Man-
n Arch-
lanning
Purcell's
anning's
seman's

ights on